[redacted]

M 2176

Must Remain in
Transcription Room

Saturday 10-14-72
Sunday 10-15-72

I hope that you're not too cold because if you are, then we stop talking very soon and you can go back to work.

I wonder what your experience was last time when we did talk about 10 minutes after lunch? Could you use it? Many times, suggestions may be all right in principle but it may not be the right kind of suggestion for you at that time. It may be right afterwards for you and sometimes it may not be right at all for you now. It is possible that one develops so that then different kinds of suggestions can be used by a certain person at any time when he knows that it might be successful. For that you have to great variety of different suggestions which you act on and experiment with and finally out of the different ways by which you try to introduce inner Life or consciousness into your daily existence, you should by this time have a variety of different forms of applications which belong to you, as you are as you are a type, or as you are psychologically adjusted, or not adjustable; as you are open, or sometimes quite closed; and a study of yourself, that you are a different kind of person at different times of the day, that you are affected by influences of course, impressions of other people or impressions of a surrounding but also your own state of digesting impressions and digesting food in general, the condition in which you feel you are and your body is in the morning after sleep? In what particular condition of health do you find yourself then when you wake up? How active will your mind start or does it take a little while before, and the question of having to have some coffee before you really can talk, or that it is necessary that you talk to someone before the thoughts of your own mind will start to function, or that perhaps the influence of someone else on you sets you off for two

or three hours because you are affected too much and you cannot digest that. It is a condition of a description for yourself of your own machinery. You work with that machine, your body mostly, the condition in which the body happens to be and what is allowed for the body to do and what you can make it do if you feel that the body needs a little chastising or that it has been too lazy too long or that you feel that other impressions are necessary for which you then start to look, and out of that you should get gradually a galaxy of all kind of information which is completely private for your life. I would like to emphasize that because it is - I've compared it with a psychological medicine cabinet, where you go every once in awhile to take some drops out of a bottle so that, then maybe you can live two or three hours longer. The question is always how much do you know about your own diagnosis, your own state -- not to call it sickness, but non-equilibrium, out of balance, and what is the right kind of prescription that you should give it? I know you don't do it. I know you have very haphazard information of that kind. I know that you are affected like each person is when he lives seriously and is sensitive enough for anyone who comes by and even looks at him - may not even make a remark but it starts certain things going within you and then you are, you might say, riding a horse of some kind galloping or going one way or the other, all under the influence perhaps even of a little slanted remark that happens to come your way and perhaps was not even meant for you. How much of that kind of psychological exercise that is within you do you take and attend to? How often do you really think and ponder about your capacity to be able to live? I say it is necessary to understand it more and more and that you should acquire that kind of a dictionary about yourself so that

even if you've forgotten what kind of medicine may be necessary, that you could look it up and refer to your notes under certain conditions, but of course they will not apply at the moment when you want to look for it, but it may give you the stimulus of a thought and one will lead to another and out of that maybe you can find the right kind of an attitude to conduct some kind of an experiment.

If we ought to remain very practical about that, here you are in an afternoon working with a variety of different people on different projects. Do you know what you want for yourself, to put yourself on a little higher level? Do you know what kind of stimulus would be right for you under the conditions you now live, right after lunch and digesting ordinary food and having impressions and becoming interested in work that is supposed to be done by you with others? Can you work with people in the sense that they then help you? The same is true for yourself to influence others, if you can afford it, If you have enough surplus of material that you can spare, but don't let's look at it that way because in order to be able to do that you have to have already enough variation of medicine in your cabinet. I am now still talking about experimental methods, synthesis of certain chemicals of a psychological nature which will help you in certain conditions and to make it practical, here is an afternoon where there are about a hundred or so people. Some you know, some you don't. Whatever it may be that you now remember of how so and so was and what kind of a relationship you have had, are you looking for something that they can give you? You have to be the beggar. You have to be open to see how you can be affected by other people in the way you wish now for your own growth, how to become, so that for this afternoon you make a certain outline of your expectancy. What can this afternoon

give you and how can you function in the afternoon by the creation of certain conditions with other people, which you can choose? You remember maybe someone and he may be working somewhere else and maybe you find a good excuse. Maybe right in your group there is someone who affected you or who can have an influence or who you can draw out, who then can tell you some certain things about yourself, even sub-vocally, that is, your interpretation may be needed. But after all, when you run your own factory, you are the boss and you can shut windows and keep the cold wind out and you can make sure that the steam of the engine is not leaking. You have to be a manager of your own body and your own organization and gradually extended to little influences which come from one's inner Life and function for the maintainence of the machinery on a different kind of level by the introduction of a catalyst belonging to your inner Life. The function, as you remember of a catalyst is that it affects the reaction velocity of any kind of reaction which is taking place without taking part in that kind of a reaction. So although during that process, it may temporarily be connected with the chemicals which are there, at the end of the process the catalyst is still pure. That is how inner Life functions. It is in the presence of outer life. It affects it. It helps to speed up and regulate a reaction of outer life. You can be through with a certain relationship much quicker if a little bit of inner Life is there. If you understand what I mean. I have a variety of books and not all of them are useful. If I want to study economics and I look through a book and I talk, or rather I listen to the author talk to me about the questions and factors which have an influence on our economic life, and he forgets to talk about money and he forgets to talk about the source of money and credit, then I close the book because it has no value from any economic

standpoint of explaining what takes place in society. When a person writes a book which is superficial and descriptions of all kind of nice little things that he has experienced and there is nothing really essential in it, not even in reference to what he is in reality maybe touching, you might say, his inner Life, the book has very little value. If your daily afternoon, that is, what you do today is just ordinary life, doing a little bit of physical exercise by moving things and there is no inner Life present, the value of what you spend your energy on is quite small compared to what I think the value ought to be for a man who wishes to grow-up. All I wish to do is to remind you of the necessity of the introduction of a little bit of a catalyzer which, as an influence of inner Life, represents a level which outer life usually does not live up to, or doesn't reach and the willingness to let that catalyst function under conditions which are suitable for that kind of interreaction between them, so that finally the resultant still will be an enhanced value of your outer life and a more purification of the catalyst ready to do the same kind of thing tomorrow. Here is your afternoon. Here are the people. Here are you. There is your machinery ready to be started. You become manager of that. You look around to see. Don't make it too difficult. It is not a scientific enterprise. It is not anything to write a report about to President Nixon. You just be what you are with ordinary people in ordinary life, but it happens to be at the Barn and the Barn will give you the stimulus for trying to, as I say, to create a catalyst. I mean by that try to create a condition in which your inner Life can have a place, a little bit at a time, maybe one or two drops but sufficient to create an impetus. What medicine does is many times starting a reaction because

of the rate of vibration represented by the medicine itself. That is why with this medicine also, the psychological factor enters so tremendously that when your thought is there that a medicine is useful and you have belief in it, it may be water, but at the same time it will have an effect which is beneficial for you. If I look at people and if I hope that they can be for me what I would like them to be, my private life will allow the influence even of those who are not up to my particular standard of expectancy but wishing so much for myself to be able to grow, I will go a long way in imagining that I am affected and gradually that, what will be the result, is the reality of an experience for myself. I hope maybe you can look at each other, maybe you can select something that is of value, maybe you take home something that is worthwhile. If all this fails, imagine Gurdjieff for a little while to be with you. Wherever you are at whatever time you choose.

To the Presence of Gurdjieff. (all right, Bee)

End of Lunch Saturday 10-14-72

Start Music Saturday 10-14-72

I hope you won't mind if every once in awhile there is a Dutch word that slips in, because naturally I am quite affected by that and switching languages, sometimes you don't even know in what language you are talking and before I know it, it's out of my mouth and I can't draw it back anymore; but it won't prevent me from saying what I would like to say.

When I make suggestions like I did this lunch, suggestions of a practical kind that perhaps you can use, I don't expect everybody to, to use them. There are many reasons why you won't or several of you won't. It's unusual in the first place to be told that perhaps certain things may be useful to you when you haven't had much experience of it, and also when you start and you expect certain things from it, maybe the expectation

is not fulfilled. Suggestions of that kind only become of value when you are already in a certain state in which you feel uneasy. By that I mean that you feel it, that certain things ought to be different, that whatever you experience and whatever you are yourself as a human being, and whatever maybe what your thoughts are regarding a possible future or certain work that you then set out to do in the immediate future, You have to be already, I call it, liquid. If you are very much in a crystalized form, you will not be affected by a suggestion. You know, it is sometimes difficult to know for oneself if a suggestion is worthwhile for you. Maybe you doubt it because you may have tried it before - It was not successful and after all, I cannot be a judge about that. With a variety of people different states, of course, happen to be with different people and when it is only one suggestion, of course you, you may not know if it fits. When there are many holes in you, many empty spaces, many suggestions can help you and dependent now on how you really consider yourself to be, the openess for the wish to use anything that is being said regarding Work depends entirely on your own fluidity in wanting to have such openings which are there, filled, and to become more stable. We talked about the necessity of a Kesdjanian Body which is fluid as an emotional compact, that it ought to crystallize out. Emotional body is very much like a jelly. It quivers. You can push it a little. It loses its shape. It regains it more or less, but its not the same as before. Its a very good state to be in-that kind of semi-liquidity ready to crystallize-but not as yet knowing what kind of a shape it should take. The way the shape is determined depends on your private life. We live with our lives in this world, open to many people, with many of our aspects and we don't

know sometimes how to hide and not knowing it, we may become too secretive, not allowing anything to enter and considering then, particularly regarding Work, when it has to do with the development with one's inner life, that you do not want to show too much of what is really lacking, because, after all the whole question of a man wishing to Work depends on the realization of his unconsciousness.

You are on a certain step, semi-awake, halfway. You are ready to take the next step. There has to be in your body, at such a time, when it is your body which walks up the steps, a certain straining of muscles before you lift your foot up to the next step and before you move the weight of your body to your next foot on the next step. There has to be that kind of constancy of energy ready to act but not as yet acting. This is the kind of state I mean. The state of fluidity is for a person that he is close to a boiling point, that it becomes very difficult for him to contain himself within the form in which he is and that sometimes he is ready and wishing to jump out of it. You have to be at a high pitch when you want to Work really. It does not contradict the fact of simplicity in Work but the force, the wish, the energy for yourself to want to become something different, has to be quite convincing to yourself and to your body mostly, and it has to be a thought that should be uppermost in your mind, consideration of you yourself as a human being and not as it were fitting into an ideal state of a framework, as I said the other day, that you make for yourself in which you sketch in that what you wish to become.

If you want to call that a state of harmony, you still have to describe what is meant by harmony. And all we can do is to consider what we, in our life, call harmonious regarding sounds, which are sounding well and in combination of vibration rates, do not become cacophonical. But, in general, what one wishes for oneself is a state, I call it ease, of contentment, of being in balance within, without making that balance appear as if there is no action, because we do not wish as yet to crystallize out when certain things are still in a state of germination. And it

is constantly by adding and taking away certain things which either belong or don't belong, that gradually the purity of what we are after will become apparent, and then when we have reached a certain point from which we can say that that what is now always will be, then it is time for crystallization.

We are not at all there. We have to be in that state of activity in which we are trying to find a contentment; to be at peace is meant by contentment; to be satisffed, to be that what one feels when one is at home. At home you can be what you wish regardless of conditions of other people who tell you that you ought to be different. You have an excuse because you are at home. When you are at home with yourself, there is very little friction but there should be activity and that, the momentum of such energy produced by activity, could become the equivalent of friction when one is in the process of establishing contentment. Being content is an adventure. There are many ways by which a person can become content and I don't mean contentment as a result of sleep because that is very cheap. That is as much as turning away from an experience and leaving it to someone else.

One must face what you have to face. That's why I mentioned suggestions. You take a suggestion as a possibility. You might make it a potentiality when it appeals to you. You still have to do it and not half-heartedly but really as if this is a research problem upon which part of your life depends. When you can look at it that way, that it is a form of your life which is required for the sustenance of your inner essential being, and that gradually that what should become more essential should take the place of our ordinary existence, without violating the requirements of simplicity of an ordinary life, that much more time is devoted to the possibility of a growth in the direction of either the emotional center or the intellectual one.

It is such a pity that when we were young, that we got on the wrong road. Maybe one can call it pitiful although it may be justified from the standpoint of Earth and perhaps because of that, it could not have been different. The pity is

that we don't have enough examples of how it might have been and that those, who were around us and influenced of course our education, and had certain things to say about our behavior and where we, being young, started already quite early to imitate what we saw around us, that it was not engraved within our heart, golden sayings of consciousness and conscience. I say it is pitiful because it takes sometimes so long before you start to realize that the wrong is really the wrong one. The road is the wrong one to continue with. If, together with that idea, there is an affirmation within oneself that life is eternal, it all depends on that, because if life does not have that quality for you, there is no reason for wishing to Work.

There is no reason to think about possible reincarnation or possibilities of higher levels of being or even under the assumption that certain things are intellectually guided, there is maybe necessary to become part of such management and that in that fulfillment, one sees a task realized for the sake of not oneself but for the totality of all being existing. It's interesting that that kind of a concept is not introduced when we still are in such a young state that we are unspoiled, that at that time almost anything could happen to one, that that kind of a youth is so easily written on that it becomes too soon too systematized and too stereotyped and that there is very ~~little~~ room left for any possible deviation and that the totality of such education among children is of course that each person ~~wanting~~ wants to be like the Joneses and that they don't dare to be a black sheep because it is frowned upon ~~by~~ when a ~~the~~ person as a little strange. And that's why I said a little while ago, that what one obtains as a result of Work, becomes one's private life. There is no particular reason to talk about it in the first place, because it belongs to oneself and it can never be applied by anyone else and the reason for that is that each person only obtains that what is his possession by his own Work and that what is given to him from Above, so that whatever you might hear about someone else doing this or that, does not mean that it would apply to you.

Each person has to go through the road of his own development and he can

be stimulated by examples of appearance which come from one's inner life and then become noticed. If you have eyes that are able to take that in, or become sensitive to such existences and creating within oneself then the wish to do something for one's own experience, then of course the openness is the result of that and one listens, and when one takes in whatever you can digest and act on it to whatever extent you have the wish and the eneggy to do it. And the dexterity sometimes and also the willingness to put aside the kinds of forms of expression which are either gradually outworn and have become monotonous or are not worthwhile anymore for certain periods of one's life.

Each experience has a value for the time when it is experienced. It's very seldom of any use to repeat what you have done already. You have not the desire to do it right when you do it for the second time. Try for yourself an experiment. When you make a statement and then you want to repeat the statement, it is a sentence maybe - and the second time when you use that same sentence and the same words, your tonality is different. The reason is of course that when you have the beginning of a sentence and it is new, you do not know exactly how it might end. When you already know it, the beginning becomes influenced by the end of it and it is that way with education. It is that way with growth. It is fortunate in growing that one does not know what is going to be the result. That's why we talk about adventure, because that means that I am open and keep on being open to that what might be, without being able to say in advance that it's going to be that and that.

Why is God in infinity as an absolute value? Why do we call it omnipresent and the other two? Simply because in our state of affairs, with the mind the way it is, it is impossible to conceive of anything that is infinite. But, aside from that, if it were ~~alone~~ known, exactly how God would look and the description of heaven would be correct so that if we do come there and say, "Yes, that's right, I told you so," the interest is not there any longer. That is why youth is beautiful because it doesn't know how it's going to end. Maybe one of the reasons we don't talk about death is that we would like to keep it a secret, that although we will acknowledge that it

must come, we do not know how to meet it and our constant desire in trying to become free from oneself, is really to find out by experience what freedom really means and therefore a definition of what is a harmonious man, can only be determined by time and time again seeing what one is and comparing it with a concept of harmony that has been established for oneself in one's inner life and almost , I would say, is kept a secret within the inner, inner chamber of oneself. And for that reason, when we talk about Work, it is of so little use to talk about what one has experienced then only to indicate that an attempt has been followed by a result. But you never can take that anymore for yourself because you have to start at the beginning of the ladder and climb up yourself. You cannot be pushed by someone to put you on the ~~3rd~~ third or the ~~4th~~ fourth rung and then expect you to do it right.

You cannot expect an angel to become a conscious person. An angel has to be reduced again to an ordinary human being and then Work for the living to become conscious and conscientious. This is the reason that, when we talk about a row of idiots and you may select whatever idiot you happen to be, you have to return to the first one first before you can even go up or down on the scale in any sense reaching that what really belongs to you.

The simplicity that is involved in all these kind of descriptions of being a super or an arch-idiot or a square or a round one, is that your subjectivity will allow you to make a definition and then you hope that by using that, maybe you distinguish yourself a little bit from someone who perhaps is a little simpler, and the fact remains that all of such idiots, all have to become just ordinary idiots as number one — sometimes extra-ordinary idiot because it is so unusual to be reduced from that what you think you are as compassionate and then becoming just an ordinary human being, but idiotic, and by that of course we know, the idiocy is that we don't know and that we flounder. But, in the process of taking away that what was our ornament, we stand at the beginning then of wishing to become a man, completely free from all the various trappings with which you have been used in an

ordinary subjective world, and from the simplicity of being ordinary you may be able to describe a little bit better what would be in store in an adventure of reaching heaven as a conscious and conscientious being, what would be from the standpoint of ordinary existence a harmonious state of man, because the realization when one is ordinary is that everything is really chaotic; that there is very little to count on either in oneself or in someone else and that there is really not very much of an excuse to talk about things and to make suggestions which ought to be followed. And although there may be in someone a desire to wish to teach, because his own experience indicates that it is worthwhile, and that for that reason he hopes that it might be of some use to someone else, it's not a question of telling what ought to be in the future. It's a question of having now enough force and wish to do something about oneself and to continue then regardless of what may be the results for oneself, and taking them on the road of becoming, from ordinary, settling perhaps at a certain time, to be what one in essence could remain at least for a little longer time than just as an ordinary being on Earth. That is why Kesdjanian body has a longer time length because although it will die there is much more opportunity and one need not be so much in a hurry. We are in a hurry because our civilization has brought it about. When we were if we had been living in the time of Methuselah, we would not be in a hurry.

(Alright Bill.)

(SIDE TWO)

And that is really such a pity that we die too young and that is exceptional if we have a little longer life than someone else and whatever may be the reasons for it, it creates a condition for a man that really the time that is allotted to him in the lifespan for which he has to live, and which will end with his own death, there is so little time to do the real thing. That is first because the time is short and the art of living is long, but also because we have filled our experiences with such a great quantity of knowledge and such idiotic experiences and such

superficiality that in order to experience all of that, or even to make a decison of what is right and what is wrong and what we should throw away already, we keep on holding on to that what is dear to us, out of fear, not knowing what might be and holding on to that what is really solid for ourselves (based on the knowledge that the experience) has given us a certain form of assurance. I say it is a pity that we are so cluttered up. Why people leave civilization and go somewhere in order to be quiet, but that's only a little bit of an example, and if we try it with an ivory tower, it cuts us off from all further contact with that what could be useful, but which at the present time is just covered up with a great deal of nonsensical things. Not having any particular value and not knowing what is really what, we go on from left to right and back and forth and we are in a labyrinthe of unknowing. There is a book, you know, The Cloud of Unknowing.

The unknowing that we have when we live, not knowing what to do and the cloud of unknowing which could give us knowledge if we knew how to reach behind the cloud, how to go through it, how to experience it. The difficulty of the past is that it is already overloaded and the wish for the future, not knowing which what one should take because the future is based on the extrapolation of the past, without introduction of something that is the present to oneself of a new kind of quality which will change quantity into quality. Only that will enable one to reach a certain state of satisfaction, in the sense now of real contentment. But, that process which takes place, coming from the surface of one's life and going through the essential parts of oneself, reaches finally, I call it privacy, essential essence quality in which only God is allowed, and with whom one then can talk and even there, God will not make a suggestion.

What is necessary for a person to listen, to see what he can take and digest, to see what could become his property and then to act on it, to learn how to make his own decision, not to follow what someone else tells him to do because that does not incur responsibility and when it goes wrong, the blame becomes loaded on someone else. If you make up your own mind and if you have sufficient facts for your heart to consider, you will be able to get to a state of a decision. If there

are not enough of such facts in yourself, if there is not enough experience, you have to learn to acquire them so that then with the galaxy of such experiences as facts for yourself you can then choose what may be the right thing to do, although not knowing which exactly, at least you have that choice which is yours. How to Work that way? How can we continue with talking about what to do regarding Work on oneself and still leave the freedom of that kind of application to others? I remember how difficult it was in the beginning when I became interested. How eager I was to hear what other people had experienced and for lack of my own experience, I would simply listen doubly, doubly good, as it were, to see if I could pick up some information from someone else and trusting it more or less that next time I could parade with that kind of information as if it were my own. I know these states. I know well enough how sometimes one becomes either jealous or a little ashamed and at the same time you have to remain quite honest because only that what you have experienced and what you know is your own, and whatever belongs to someone else is theirs. But it is up to a person to acquire all kind of information based on their own, having gone through the application of concepts and then knowing what is really his own property. There will be a time when you can decide what to do.

Again, what you do and the motivations becomes your private life. In your private life, there are questions which are not discussed, where there are only possibilities of facts which might lead to certain consequences, where it is up to each person or when the questions are between two people who have unsolved problems, as for instance in marriage, or people who care, who want to live together, and who want to have sex, not knowing what to do regarding that what is prescribed and what they in their honesty could actually embrace. That for them it is not a requirement to take what someone else tells them that they ought to do in this case, or in that, but that they consider all possibilities which are available with all the facts which may be known and no one should tell them what to do. It should be left entirely to them to see what, under the circumstances,

between two of them, what is right and what is wrong for them and then again, I say, not to have to discuss this with a third person to look, as it were, for approbation.

One should learn to stand on one's own feet. I only use that example because it is a common one and one has every once in a while problems of that nature. But what is the principle that is involved? When I talk about myself in wishing to develop, I talk about a relationship that is between me, as I am now, and that what I wish to become in the likeness of God, or whatever the description that I will want to give it, for becoming a harmonious man. What particular attributes should be there and then I, seeing and knowing what I am, striving to acquire certain things which are more becoming to me, I have to consider for myself, basing it on facts of knowledge which I have acquired about myself, and about which I am the only judge, because no one else can judge me. No one else can judge anyone and only by behavior, and even then behavior does not always indicate motivation. But when one talks about what one wishes to become as a human being growing up and fulfilling certain functions of one's spiritual life, and the possibility which then exists of the continuation of that kind of attempt of holding on to life and letting the form gradually die off, that then he has for himself the assurance that that what he considers is based on his own facts and not on someone else's.

And then the adventure is, if I take such facts and if I act on it what will happen to me? Because honestly, I do not know; but when one is young in heart, one is willing to find out because nothing will go wrong. It may not, in the beginning, reach that what one wishes and maybe that what one wishes is not ~~not~~ the right kind of a concept to wish for but at least all along the line one remains honest with oneself and in the end one does not have to be grateful to anyone who has helped the person to stay on the road. You stay on the road in accordance with your own honesty. You have to develop your own conscience. You have to decide if you want to take suggestions or not. You have to see how your life is, in all truthfulness, and you have to find out how to continue with it without violating that truth

and trying even to make the truthful statements about oneself more and more absolute and more and more pure. So that then that kind of a process will leave you with an assurance towards the end of your life maybe or already beginning in the middle years when you start, as I said the other day, to understand what it is to give and that you have taken enough; that then gradually there is that kind of assurance for oneself to know that the road one is traveling is right because it has an aim which is unselfish.

The difficulties that are in the way always concern oneself, self-conceit, self-love, vanity - I've said many times, Gurdjieff mentions them at various places in the book and it is so important to see what are motivations and what prevents one from really seeing straight, that one has to lose oneself in order to find the reality of one's inner life, that one is willing to give up and live in simplicity, without admiration, without that so-called respect, without an encouragement from someone else, but only wishing to become what one can become within the framework of oneself trying all one's best to utilize that and to extract from it what has been put in and what should be extracted before even that can be thrown away.

Life is quite serious when you want to see it seriously. Life is marvelous when you don't lose your courage to live it. Life is a desire on the part of anyone that you never can tell what will be tomorrow, that you hope that tomorrow will be based on the thoughts and feelings of today, and that then in accordance with the determination made today to see if objectivity can play a part, that the next day there is no disease anymore, but there is healthy living on a level where one really feels, as I say, at home, where one wishes to be in quiet in that kind of silence, where there is no friction but where there is activity and the constant singing of seraphims, of those which are the angels assigned to the task to lighten the burden of His Endlessness by song and music of the spheres.

That for them their satisfaction is to fulfill the task which has been assigned to them and they then, if there is an end, will be placed at the right hand of the Lord and He will say; " Enter into the Kingdom of Heaven."

One wants one's life to go in the right direction. That is why I say it is serious to think about it at certain times, to come to conclusions, to make up your mind, and follow your heart with the energy which is available. Because God knows that, that the totality of all life existing all around in forms or without forms in spirituality, or in existences which are unfamiliar to our common eye, that the sensitivity of that what is, is always with one when the sensitivity is constantly sharpened, and the openness of oneself remains open to receive more and more and not to close it prematurely when there is not as yet enough to form any judgment on, but that one continues with that kind of openness in mind and in one's feeling and heart to live one's life day after day; to see what can be done and to acknowledge at the end of the day what has not been able - what one has not been able to do that day but perhaps tomorrow we will. And that, I say, is not a disease of postponement but it is the acknowledgment of the certainty of certain conditions existing, all of which will exist in time and assist one to create conditions which will lead to more permanency of aim and a sensitivity to be able to understand even infinity and the question of eternal life.

Gurdjieff made many suggestions, and when I said today, if you don't know anyone around you, walk with Gurdjieff for a little while and perhaps he can tell you what he has done without wishing to imitate him. Be your own! Be yourself! Be whatever you are and that is the basis for the potentiality of growing ~~out~~ up into a fruit of what I call "Cosmic Civilization."

To Gurdjieff.

SUNDAY LUNCH

MR. NYLAND: In the meantime precious minutes go on on that cassette. Still twenty-one minutes I am allowed so we'll see how we can, how we can fill it with certain things that are worthwhile, that we ought to think about and don't think about--don't want to think about. Responsibilities in general, responsibilities for the maintenance of certain things that are principles with your character to the degree that you feel that it is necessary to show and behave in accordance with certain rules, if possible, mixed with a little objectivity in the beginning and gradually pertaining to a man who wants to become conscious and conscientious as a real man should become.

If that is the aim for a person on Earth, then he has a very definite something to strive for. You first have to agree that that should be an aim because maybe you don't like it and you want to remain wishy-washy and when you have an aim established as far as your objective aim is concerned, it has to start with a subjective configuration within yourself to prepare your own instrument as a personality for the possibility of a change; that is, the personality has to adjust itself more and more in the direction of where you want to go.

At a certain point, you go across a threshhold and you might enter into a better area more suitable for further development of your consciousness, but you have to lead up to it. It is crossing a bridge but you have to come to the bridge first before you can cross it. Before you get to the bridge, you have your ordinary affairs to attend to in ordinary life, and they include responsibilities and words of honor.

You are very bad as far as the Garage is concerned. It is quite idiotic that you think that the Garage can function on accounts receivable which are not paid. Whatever excuses you have for that, I don't know. Your car is probably as important as paying the rent or going to a movie, most likely more important than that. That you are tight, I understand because everybody is and this is a terrible time of the year and a terrible period in our lives.

But when you do make some promise you have to fulfill it and not just a little bit of a downpayment and hope for the best or that some good genius from Above will come and help you at the proper time. Because Joe is impossible to continue with the Garage as it is at the present time. I'm telling you and I'm not going to put money into it unless I know that it is necessary to maintain it. But I'm not going to maintain it for anyone who is not paying their bills. So as a particular task for this week, if you owe any money to the Garage you better think twice before you spend it on something else. Those bills have to be paid. If you are in difficulty in some way or other, you can always let me know, but the thing has to continue because it has the Garage has a function to fulfill and that is one of the responsibilities which are absolutely necessary the same way as you should consider enough eating or enough sleep.

You are under obligation in this group, particularly. It is not that you can('t?) disagree. If you don't like it - don't go to the Garage. I will make it a rule that you have to put down a deposit before any work is being done on your car. Then maybe you will find out that it is difficult to bum a ride from someone or that you have to walk, but we're not going to continue this kind of a thing. It's now close to $2,000.00 that is now owed at the present time as an account receivable. It's idiotic. We owe also money to suppliers. Do you think that we can maintain it simply? It's almost an equivalent amount. We're not going to continue this way. I will try to become very strict about certain activities because there is no use doing a thing unless you do it right. If we work anywhere and you are slipshod and sloppy, it is no use doing that kind of work. Whenever I happen to discover it, we simply take up what you have done and redo it. I have to insist that no work is being done unless it is done correctly and in accordance with the best rules that you know how and if you don't know, you have to find out from someone who does know. There has to be supervision. There has to be checking up on the different activities that they do take place and I've talked many times about people that are willing to take that kind of a responsibility and speak up for the truth, not

simply let it go by and hope for the best. It gets to be time that we understand these kind of little bits of fundamentals for ordinary life and not to try to get along and do the best we can, so called, and hope for some good god who is going to help us. He won't help us at all. You have to face it, ~~and~~ it's up to each person to face it and so understand now what I mean because I'm not going to finance. There is no money for that. People owe me money, of course, and they also have little promises and I, oh yes, my father and a loan ~~of~~ at the bank and sure and it never comes. I don't want to tell you ~~xx~~ how much is involved of money that is owed me. I mean by me "The Fund." I mean by that kind of money on which we are dependent to continue this work with this Barn. You must understand these things and if you don't, you are still too young and it gets to be time that you grow up.

I've talked about the influence of other people on you. That was yesterday at lunch. Today, we talk about your influence on others, what you do when you profit by whatever you receive and then how you change in your attitude and your behavior. This afternoon, you try to make attempts to have your behavior as exemplary as you think it ought to be. You have to watch your words. You have to see what you are doing intelligently. You have to have a relationship with anybody with whom you work, of the right kind. You have to eliminate, as much as you can, any negative quality within yourself. You have to grow up. I am telling you you must grow up and that's as far as I can go because it's now up to you to wish to grow up and if you don't, well, it is just too damn bad if you don't. I look at these things quite rationally. Something that ought to be done among us is not going to be "Roses, roses." It is going to be a difficult time and you must realize that we are faced with it and otherwise we may as well go home, all of us and disappear from Warwick. Give the Barn up and sell it. I'm very ~~xxxxx~~ much dissatisfied sometimes with different activities because you don't take the responsibility for it and I also, I have said that before that I will not continue with any activity unless they start to show some result of a certain

kind of definitely a determination to wish to do something even if the conditions are difficult. It's strange probably for me to talk like this as if I am talking from the back of my throat, as I really get angy and I'm not, as was said many times whenever I make that kind of excuse, it is not that I'm angry. I'm emotionally involved because of sadness, because you do not answer sufficiently to what I think you are able to do. You can do it if you wish. If there is a little bit of a grain of that kind of Conscience in you, then you will behave like a different kind of a person and you will take definitely a wish for yourself to volunteer and to find your proper place and when you don't, you don't belong and when you insist in doing what you wish to do and it is not right for the maintenance of everybody, then I will ask you to leave. Many times I have said I have no interest in having just quantity of people and quantity of activities. It is the quality for us which will count when we have an interest in the possibility of a spiritual development and that kind of work starts at home with your hand, with your little brain, with your feet. If you haven't got it in your brain, you have to do it with your feet, but it has to be done in order to become a person in ordinary life which can be respected, and you are not respected when you don't pay what you rightfully owe or offer an excuse that holds water and then, at least, we can make some kind of an arrangement. So far, that is what I want to use the 21 minutes for.

You undertand what my attitude is now? I hope also you can use for this afternoon to take a good look at yourself. Everytime Work comes back to what you are, what you are willing to do and what you believe is necessary for you to be done by you. That realization should carry you through this afternoon and I do honestly hope that you will profit by any attempt that you make in that direction. Let's grow up. Don't let's remain children all the time. It is in the nature of growth on Earth that we pass certain years and leave our youth alone and then start to utilize, that is what has been given to us and which we have taken, to return it in some form of payment of giving first to Mother Nature or to your body what is required for the maintenance to keep both in good

healthy. Not too much and not too little, to guard against influences on your feelings and emotion that they don't become soiled, that they keep feelings and emotional involvements straight and that you are able as a man to rely on the beginnings of a Conscience, and that particulary intellectually you keep your brain pure and that you will not allow certain thoughts or ideas OR concepts or little tricky things which increase the possibility of laziness in your attempts to get away with certain things without paying, that you are honest in your thought and protect yourself in order afterwards to be able to use it for the possibility of a further growth both for Kesdjanian and for your Soul. May Gurdjieff bless you with such attempts. I'm quite certain that if you are honest, he will help you. Wherever he may be, he will know, via others maybe. But in any event, there will be strength given to you if your attitude is correct.

To Gurdjieff.

J. O'Connell
Robert Hellenk

1st Proof: Sandra W.
Millie W.
Rosella S.

M2176 Sat. 10/14/72 Sun. 10/15/72

1. Suggestions - (1 -2)
   Proper time for application
   Conditions necessary for digestion
      Health
      Activity of mind
   Body as a Machine (2 - 5
II Psychological Medicine cabinet

III Self knowledge - (2 -3)

IV Working with people - Relationships (3 -4)
   Influences on or by

V Necessity of a "Catalyst" ~~for~~ as an influence on inner life (5

VI Selection of valuable influences
   Imagine Gurdjieff to be with you -

~~Sunday~~ Music - Sat.

I - Value of Suggestions - Receptivity - 7 - 8)
   a) In a state of uneasiness
   b) Fluidity
III c) High pitch necessary for Work

II Harmony - (8 -9)
   State of Contentment
   Balance
   Proper time for Crystallization

III Wrong influences in Youth - (10

IV Possibility of reincarnation (10

V Work is very personal - (10 - 13
   Each follows own road -
   Work - Self Knowledge - Will to Work -

VI Shallowness of life (13-14)
Life filled with superficiality clutter -
Book "The Cloud of Unknowing" -
Search for "privacy"

VII Necessity of "Decision" - (14-15)
What is right thing to do?
How to Choose -

VIII One's Private Life - (15-17)
choice of possibilities one's own - not other people's
Certain questions, not discussed -
Adventure & uncertainty of future -
Development of Conscience -

IX Life - (17-18)

X Description of "Cosmic Civilization" (18).

Sunday Lunch -

I Responsibilities - (19-21)

II Debts + Accounts receivable - unpaid - at the
Garage
To the Fund -

III Influence on others - (21 →

IV Dissatisfaction with some activities (21-22)

V "Grow up!" (22-23)
work.